

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

# DAWAT-O-TABLIGH & ISLAH

*The COLLECTION OF ARTICLES ON*  
**ISLAMIC DAWAH AND TABLIGH**

*With Special Reference to*

## **Tablighi Jamaat\***

**The Largest Islamic Dawah-O-Tabligh & Islah Movement In The World**  
(\*Tahreek e Eman (Emaan Movement) in the words of Maulana Ilyas)  
(Understanding and Misunderstanding)

## **Volume.2 (Version 1)**

Compiled By

**ONLINE CENTRE OF ISLAMIC RESEARCH GUIDANCE AND PEACE**

Edited By  
**Muhammad Abuzar**

بسم الله الرحمن الرحيم  
الحمد لله رب العالمين , والعاقبة للمتقين , ولا عدوان إلا على الظالمين ,  
والصلاة والسلام على خاتم الأنبياء والمرسلين محمد سيد بني آدم أجمعين  
وآله الطاهرين , وصحابته , ومن تبعهم بإحسان إلى يوم الدين .

### **In the name of Allah, Most Gracious, Most Merciful**

All praises to Allah the Sustainer of the worlds, and grace, honour and salutations on the Chief of Apostles and Seal of Prophets, Our beloved Hazrat Muhammad Sallallahu Alaihi Wasallam, his family, companions and those who followed him in an excellent fashion and invited mankind towards Allah, till the Day of Resurrection.

**PARADISE FOR ALL MANKIND.**This was the Motto of Prophet Muhammad Sallallahu Alaihu wasallam. He even cried at the death of a Jew. We are his ummati Our concern should be same. To start simultaneously from ourself, family, locality, country to whole mankind till the day of Judgment. Dawah is very effective tool for our correction also. Our success for life here and Hereafter **THE LIFE AFTER DEATH** is in obeying commands of Allah and following Path of Hazrat Muhammad sallallahu Alahi Wasallam

Dedicated To

All slaves of Allah

Working in Different Field

like

Dawah Taleem Tazkiya

With

Ikhlas (Sincerity of intention)

For

Helping mankind attaining Falah &

finally enter into

Paradise

(Success in this world and in eternal  
life after death).

*Contributed and collected by*  
**Group of Ulemas and Scholars**

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*Acknowledgement*

JAZAKALLAH and Dua to Allah for all those who helped  
in different ways in making this endeavor Possible.  
Whatever is good is from Allah Whatever is bad from us.

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All are kindly requested to point out mistakes and suggest the correction needed and new Input.(It is a beta version).

We welcome and request to suggest us on  
[muhammadabuzar10@gmail.com](mailto:muhammadabuzar10@gmail.com) Allah will give reward  
Insha Allah.

# SPECIAL INSPIRATION FOR WORK

Some of these articles are in background of criticism. What should be the response in the face of criticism or difference of opinion .For this we got inspiration from writing of

**Mufakkire Islam Maulana Abul Hasan Ali Nadvi Rahimullah, Fazailatus Sheikh Mufti Taqi Usmani Hifzullah & Fazailatus Sheikh Mufti Ibraheem Desai Hifzullah.**

*(With full respect for all other Ulmae Haqqa and Scholars and we are not restricting this list there are many more great scholar that have same qualities)*

## What touches most about these Scholars are.....

1.They are ocean of knowledge at the same time true Researcher, going in depth of Quran and Hadith.

2. They are combination of knowledge and Spirituality/ Ihsan/ Tazkiyah.This is core of Islam. Allah pak in Quran e Pak has mentioned Dawat, Taleem amd Tazkiya as three objective. Famous Hadith of Jibraeel Alihissalam in Bukhari and Muslim has three quetions 1. Islam 2 Emaan 3 Ihsan.Islam is not a philosophy ordry field of knowledge.

3.They remain free from Group mentality, Secteran Ideology They keep Islam first. (Group Mentality is an infectious disease that has infected many Scholars, and has spoiled the ability of many good scholars. Instead of Serving Islam they start serving the sectarian debates/Maslaks/Subideologies, they involve in Polemic discussion and debates almost waste their abilities and sometimes even damage further and create Rift among Muslim Mass and divide the ummah. An infinite loss.May Allah give the collective conscience for Ummah.)

4. Even presenting difference of Opinion they present their argument in the best possible way with due respect to others by the taufeeq of Allah. Only Allah can give strength.

May Allah give more and more Scholars who are true representative of Islamic Knowledge and Practice.

We have tried to follow this. Still we accept that we are short of our objective we might have done fault so all are requested to suggest any mistake and needed changes by the taufeeq of Allah. Only Allah can give strength.

# **INTRODUCTION**

All praises to Allah the Sustainer of the worlds, and grace, honour and salutations on the Chief of Apostles and Seal of Prophets, Our beloved Hazrat Muhammad Sallallahu Alaihi Wasallam, his family, companions and those who followed him in an excellent fashion and invited mankind towards Allah, till the Day of Resurrection.

Two great Islamic Scholars of last century Maulana Manzoor Nomani and Maulana Abul Hasana Ali Nadvi were close associates of Maulana Ilyas .In 1944 Maulana Manzoor Nomani requested to Maulana Abul Hasana Ali Nadvi that there is an obligation on you of this blessed effort of Dawah and Tabligh. That is to write some of the detail this Dawah work on Paper with reference to the character and Reformist Idea of Maulana Ilyas Rahimullah.He sighted the importance of writing in these words “*KAGAZ KAMZOR ZAROOR HAI LEKIN ISKE AMEEN HONE MEIN SHAK NAHIN*”(Paper is weak but there is no doubt that it is good preserver).So Maulana Abul hasan Ali Nadvi Rahimullah wrote book(*Maulana Ilyas aur unki deeni Dawat*) Life and Mission of Maulana Ilyas. Maulana Manzoor Nomani the writer of famous book Maariful Hadith himself collected Words and Reflection of Maulana Ilyas Rahimullah. He also published many articles in his monthly magazine *AL FURQAN* LUCKNOW. Maulana Ilyas also read some of these articles and liked it. Although in the work of Dawah and Tabligh circle writing is not very common but it is not very rare also. Alhamdulillah by the efforts of Many Ulemas and Scholars many books have come up. In Urdu language Apart from the books by Great Scholars like Maulan Ali Miyan Nadvi and Manzoor Nomani Rahimullah some other notable mention are *Al Furqan* Hazrat ji issue, Bayanat and Letters of Maulana Yusuf Maulan Saeed Ahmad Khan Rahimullah collected by Maulana Raushan Shah Qasmi Damat Barkatuhum, *Dawat ki Faham o Bseerat Aur uska Idrak* .In Arabic also two Great Scholars wrote book clarifying doubts around Dawat o Tabligh work namely *AL QAULUL BALEEGH FI JAMATUT TABLIGH* by Fazilatus Sheikh Abu Bakar Jabir Al Jazaeri Ustad Masjid Nabwi Sallallahu Alaihi Wasallam and *ISLAH INSAF LE AHDAM WAL ITTASAF* by Sheikh Yusuf Isa Malahi Another book in Arabic Book Lisanud Dawatut Tabligh,

**Another aspect that it is common for all good people and Movement that some people will criticize or oppose them because of either misunderstanding or for any other reason. So in the beginning of Dawah work Shekhul hadith wrote two books namely *JAMAT TABLIGH PAR AITARAZAT KE JAWABAT & FAZAIL E KUTUB PAR ASHKALAT AUR USKE JAWABAT* Maulana Manzoor Nomani Maulana Abul Hasan Ali Nadvi.wrote long letters answering doubts. But almost nothing is available in English Language in book form.**

**We are not strictly Tablighi Jamaat worker Rather we are of the view that Tablighi Jamaat is doing the basic, crucial important ground work of bringing people towards the way of Almighty. They are connecting people to their lord, and millions are getting benefitted Alhamdulillah.But there are persons/Organizations who criticize it because of group mentality with baseless allegations and confuse the general Public. This is not loss of tablighi jamaat as in Tabligh their is no post/position/Money matters,so no loss or gain.But it is loss of Islamic Dawah, loss of Muslim Ummah and loss of humanity at large. The group mentality is also eating strength of muslims from within.**

*Now a day's Internet has become most important medium for communication .It is estimated that some 850 million people are active user of internet. On internet some websites and Islamic groups/ forum or on face book/you tube because of misunderstanding and other reasons some Muslim brothers criticize the blessed work of Dawah and Tabligh and raises some doubts. These doubts either against some aspect of work of Dawah and Tabligh or for Fazail e Amaal are not much. But always same doubts are repeated. There answers has been given but by individuals so these are scattered in the space of internet and difficult to search always. But almost nothing is available in English Language in book form. Whatever is available is scattered and incoherent articles from them any extraction of benefit is very difficult.And English is one of the international Language.So it become very important to collect it in English.*

*It is a fact that great Majority of brothers/sisters on these forums are supportive of Tabligh Work but they don't know finer detail of its Islamic perspective.*

*Follwing question by a sister from great Mufti of our time that truly reflect the situation at ground.*

“My husband and I are Alhamdulillah involved in the work of Tabligh. Although I have firm belief on this work, but sometimes people around you have so many questions that even one being such a staunch believer even cannot answer due to not having any scholarly approach and being ordinary layman. I wanted to ask you that is it objectionable when women go out in the path of Allah with their Mahrams and they perform everything in a secluded area from making meals to their Ibadah and Ta'leem etc.? Kindly answer as it is important for me to know. JazakAllahu Khaira.

**This also result a psychological warfare among Muslims and some other bad consequences.**

Those who have seen the work from close/Has gone in Jamaat know all the truth that it is a great work being run Ulamae Haqq of Ahle Sunnat Wal Jamaat but when he does not find word for support in the wake of doubts. e.g One .....group scholar criticized that Tabligh has restricted dawah for 3 days 40 days etc Truth is that Tabligh has a all time programmed for Dawah having two facets 1. Khuruj fi sabilillah and Muqami Amaal (Dawah work being at home).

On some other aspect general public at ground knows that doubt is wrong but have no scholarly answer to doubt.

It may result any one of the following consequences.

1. Strong worker of Dawah will do sabr/ Patience as suggested by Maula Inamul Hasan Sb "**It is better that in case the objections and criticism if they are correct, rectify them .{No one is free from shortcomings} Whereas if they are wrong ,have patience (leave the matter to Allah).**" (Book Insight into dawah and its understanding & cognition Page No 181 translation of urdu book Dawat ki Faham o baseerat or uska Idrak)

But you cannot expect same from all workers who have devouted less time or simply a sympathesiser.

2. He/She will have bad impression about person/Group raising doubts.And maligh his heart from other muslim
3. He will enter into psychological Warfare with himself/ Verbal warfare with others.
4. Sometimes he will do a counter attack on other group/Person. He may use unwanted Language.

All these consequences are loss of Ummat e Muslaima and of Humanity at Large.

**We want to clarify**

**1. General people who are free from group mentality and are of good intention and heart but have some misunderstanding about Tabligh. It is their right to get answer so that they could get benefit from the blessed work of Dawah and Tabligh.**

**2. Muslims who are under group mentality 98% are good people but has been misinformed , facts has been concealed/misprojected to them. If they will come to know the reality will participate in the work of Dawah and Tabligh.**

**We are not clarifying to**

**Among Muslims who are under group mentality and know all the truth but not ready to accept. They are spreading confusion to strengthen their group and some worldly benefit of fame and position. We pray for them .**

**Actually Iblees/Satan is responsible for this.He is keeping away us from Positive Dawah.On each front of Islam so much work is remaining.But Iblees has involved us in criticising each others/Leg pulling,instead of doing something positive at ground. Iblees is teaching us that criticism/controversy is easiest way of gaining popularity.**

**Critism should be with deep knowledge ,clear heart and intention(WASEE ILM aur PAK QULOOB) for the purpose of correction.Sheikh Maulana Abul Hasan Ali Nadvi Rahimullah has written at lenth on this aspect of Muslim organisation and Scholars and has suggested way for correction in his book Tabligh e deen ka ek Usool in Urdu.**

Ummat Pana is a word that is unknown now a days. Majority of Muslims has no concern about deen. At some places (ap70-80 %) are not offering even Salat. Some 10% has some concern about revival of deen. This 10% is our treasure. There is nothing wrong in Making group/jamaat/organisation for common cause rather good but groupism is worst thing. But very sorry to say that many of this 10% has become deep ridden in Groupism/bashing buiseness of other organisation. They are nurtured in a way thinking that if you blamed/criticising others you are doing a great work of Islam. Brother Sister always keep Islam first. This is direct command of quran and Hadith All the well wisher of Ummat e.g Allama Iqbal in Jawab e Shikwa, Muft Shafi Usmani in book Ummat e Wahdat, Maulana Mahmoodul Hasan after coming from Malta, Maulana Ilyas in his Malfoozat, Maulana Yusuf in Ummat Hood (the last talk of his life), Maulana Abul hasan Ali Nadvi in many books, Maulana Saad in book Priceless Advice In the word of Dr. Israr Ahmad (firqa bandi ek ghun hai jo ummat andar se khae ja raha hai) Groupism is a disease that is eating ummat strenth from inside. and list is countless. Brother/sister please stop from groupism.

**May Allah guide us and give Hidayat for ourself, and for whole mankind.**

**May Allah help us to be neutral and free from group mentality and to keep Islam first. May Allah give us taufeeq to tell truth in anger and happiness. May Allah save all of us from evil of Nafs (Self ego). Only Allah can give the strength.**



**This is the second volume of series of articles ISLAMIC DAWAH AND TABLIGH. All are requested to co-operate by pointing our mistakes ,Suggestions,Dua,Scholarly help. JAZAKALLAH and Dua to Allah for all those who helped in different ways in making this endeavor Possible. Whatever is good is from Allah Whatever is bad from us. Feel Free to contact the Editor at [muhammadabuzar10@gmail.com](mailto:muhammadabuzar10@gmail.com)**

**JAZAKALLH O KHAIR**

**Slave of Allah**

**Muhammad Abuzar**

## **REQUEST FOR AN IMPORTANT NEED**

This is B version of the Book, it needs many spelling checks and sentence/ Grammar correction.

Some of the articles can be still better as we have got new suggestion and input. But we are lagging time and resources for doing this important work. So if Any slave of Allah wants to contribute in this important work Please do it for the sake of Allah. Even if you are not scholar you can help in spelling correction and proof reading. If any scholar is ready we can make him/her co editors also. If any publishing house is interested they can also contact.

Please feel free to contact at [muhammadabuzar10@gmail.com](mailto:muhammadabuzar10@gmail.com)

# **CHAPTERS IN LAST VOLUME**

**(VOLUME 1)**

*(VOLUME 1 IS AVAILABLE FOR DOWNLOAD ON THIS LINK)*

<http://archive.org/details/ArticlesOnIslamicDawahAtTablighAndIslahOfTableeghiJamaatVolume.1>

**918**

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#### (\*Tahreek e Eman (Emaan Movement)

#### A brief introduction to Tablighi Jama'at and their objectives

#### (TABLIGHI JAMAAT KA MUKHTASAR TAARUF)

\*Actually no name was put for the movement of Emaan and Amaal e Saleha. Maulan Ilyas said I never even thought keeping any name. If it would have been, it is emaan movement. But people started calling it Tablighi Jamaat and this name became so popular that everyone is calling with this

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Sheikh Muhammed Abdullah bin Subail

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(NOTE: VIEWS OF OTHER ISLAMIC SCHOLARS VIEWS IN DETAIL WILL COME IN SUBSEQUENT VOLUMES OF BOOK INSHA ALLAH)

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Written By

Syed Abdul Hasan Ali Nadwi Rahimullah From book life and Mission of Maulana Ilyas Rahimullah

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- Tabligh a mass movement People Range from Muhaddith to illeterate person.
- Illeterate Person will learn although name Tabligh is confusing.
  - Maulana Ilyas Rahimullah Wanted Alim and Hafiz in each Jamaat
- Request and call to Ulema/scholars/knowledgeable people for co operating with Tablighi jamaat

## • QUOTES FROM THIS BOOK.....

What is Tablighi Jamaat Movement??? Hazrat Maulana (Ilyas) رَحِمَتُ اللَّهِ عَلَيْهِ said:

"The actual aim of this movement of ours is to teach the Muslims everything with which the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came. (That is to get the Ummah attached to the complete system of thought and practice of Islam.) This is our aim. As for this movement of jama'ats and Tablighi Ghust- these are the initial means of achieving this aim; and the instruction and teaching of Kalimah and Salah are, in other words, the ABC of our complete syllabus. It is also clear that our Jama'at cannot do all the work. What can be done by them is only this that where ever they go, they can only produce a motion and awakening by means of their effort, and attach those people, who are unmindful of religious concerns, to the possessors of deen to their place- and can inspire those people of their place who have the worry for deen (i.e. ulama and reformers) for making efforts to reform the ignorant common people. [That is, connecting the public with the ulama and ulama with the public]...."

*From Words and Reflections of Maulana Ilyas رَحِمَتُ اللَّهِ عَلَيْهِ*

Shaikh Salih Ibn Uthaimen Rahimahullah has clearly explained in his Fatwa . He says.....

**"If a person understands what he is calling people to, it makes no difference whether he is a great and prominent scholar or a seeker of knowledge who is serious in his pursuit or a normal person who has certain knowledge of the issue in question. The Messenger (peace and blessings of Allaah be upon him) said: "Convey from me, even if it is one verse," and he did not stipulate that the daa'iyah (caller) should have reached a high level of knowledge, but it is essential that he should have knowledge of that to which he is calling people. But calling out of ignorance or calling based on emotion is not permissible."**

[Fatawa Ulama al-Balad al-Haram (page No. 329)]

*Muhammad Ilyas al-Kandhlawi Rahimullah to one of his relative*

**"People out there are burning in the fire of ignorance and you are wasting your time here inquiring after my health!"**

*From book Life and mission of Maulana Ilyas written by Mufakkire Islam Maulana Abul Hasan Ali Nadvi. Truly reflecting the cause concern about Ummah in the heart of Great Daae Maulana Ilyas Rahimullah*

*This quotes has been given On the description of Haji Abd Al-Wahhab Hifzullah in the document of 500 Most influential Muslims edition 2012 page no 68*

- **Fazilatus Sheikh Mufti Ibraheem Desai in one of his Fatawa.....**

There are millions of Muslims in the world. It is not practically possible that all these Muslims join Darul Uloom and madrasas or sit in the masjid and acquire knowledge, as is the custom in , etc. All the Muslims in the world will not be prepared to do this, nor can the Darul Uloom and madrasas accommodate such a big body of students. Therefore, a different mechanism had to be adopted.

It was observed that only the minority that were in Darul Uloom and madrasas were acquiring knowledge, and the vast majority was too engrossed in worldly activities, resulting in the ignorance of even the basic principles of Deen. Therefore, a method was engineered where the Muslims were requested to take out some time from their daily engagements and come to the masjid. Here they were reminded about Allah Ta'ala and how ignorant they were of the teachings of Islam. This led them to spending more time in the path of Allah and eventually they were educated with the basic teachings of Islam. It is apparent today that anyone who spends at least 40 days in the path of Allah is acquainted with the basic rulings of salat, wudu, etc. and also learns to recite those suras of the Quran that are read frequently in salat. Moreover, the work of Tabligh has created awareness for the lack of knowledge in Muslims in the past few years, resulting in more students joining madrasas and the opening up of more Darul Uloom and madrasas.

Therefore, we concur with the Shaykh's advice on educating the Muslim masses with the teachings of Islam; but it wouldn't have been practical to expect all the Muslims to disengage themselves from their worldly activities and be engrossed in acquiring knowledge. Rather, a practical method had to be adopted, which the Tabligh Jama'at succeeded in accomplishing. However, we do not deny the fact many of the brothers fail to adhere to the set of rules given to them by the seniors of Tabligh Jama'at, and do not attain the full benefit they would have otherwise attained.

**The position of knowledge in Tabligh Jama'at**



Tabligh Jam'at does not discourage people from acquiring knowledge, but rather it acts as an encouragement for people to go seek knowledge. The teachings of Tabligh Jama'at are based on "six points", the third point of which is "ilm (knowledge) and zikr (remembrance of Allah Ta'ala)". When the brothers who go out in the path of Allah, the virtues of knowledge are read to them and they are encouraged to go to the scholars of Deen to acquire knowledge of the rulings of Islam. The students and teachers of schools and madrasas are discouraged to disrupt their studies for the work of da'wa, but they are inspired to give their free time for this work. There are extremists that give preference to da'wa over knowledge, but this is totally against the teachings of the seniors of Tabligh Jama'at.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

## **CHAPTER 7**

Start of dawah at Mewat

### **BEGINNINGS OF THE MOVEMENT OF RELIGIOUS REFORM IN MEWAT**

Written By

**Syed Abdul Hasan Ali Nadwi Rahimullah From book life and  
Mission of Maulana Ilyas Rahimullah**

(Some editing for description of Mewat location has been done as new districts and states has come up in India)

# **CHAPTER 7**

Start of dawah at Mewat

**By Syed Abdul Hasan Ali Nadwi**

(Some editing for description of Mewat location has been done as new districts and states has come up in India)

## **BEGINNINGS OF THE MOVEMENT OF RELIGIOUS REFORM IN MEWAT**

### **MEWAT LOCATION**

The area to the south of Indian capital Delhi (in the state of Haryana) where the Meos have been settled from the olden days is called Mewat, Presently, it includes the Gurgaon district of the Haryana (Now Mewat has become separate district). They are also in parts of of Alwar and Bharatpur (In Rajasthan) and the district of Mathura of the Uttar Pardesh.

### **Moral and religious condition**

Owing to the negligence of the Muslims religious teachers, the moral arid religious condition of the Mewatis had sunk so low that there was little to distinguish between their beliefs and practices and wholesale apostasy. Even non-Muslim historians have commented at length on their estrangement with Islam, as the following extract from the Alwar Gazetteer of 1878, written by Major Powlett, will show:

“All the Meos are, now, Muslims, but only in name. Their village deities are the same as those of the Hindu landlords, and they celebrate several Hindu festivals. Holi is a season of special rejoicing among the Mewatis and they observe it like their own festivals, such as, Moharrum, ‘Id and Shab-i-Barat. The same is the case with Janam Ashtami, Dussehra

and Diwali, The Meos engage the services of the Brahmins to fix the dates of marriages. They have Hindu names, with the exception of the word 'Ram', and their last name, often, is 'Singh', though not as frequently as 'Khan'. Like Ahirs and Gujars, the Mewatis, too, observe Amawas as a holiday on which they abstain from work. When they build a well, they begin with the construction of a parapet in the name of Beeriyi or Hanuman, but when it comes to pillage, they do not show much reverence to the Hindu temples and other places of religious significance. If, on such an occasion, their attention is drawn to the sanctity of these establishments, they, unhesitatingly, says, 'You are "Does" and we are "Meos".' Meos are, largely, ignorant of their faith, i. e., Islam. Very few of them know the Kalima,' and fewer still observe Namaz regularly. About the hours and rules of namaz, their ignorance is complete. This is the state of the Meos of Alwar. In the British territory of Gurgaon, the position is a little better because of the Madrassas. In some parts of Alwar, also, where the mosques have been built, the religious duties are observed to some extent. A few of them know the Kalima and offer up namaz and an attachment for the Madrassas, also, is found among them. As we have seen earlier, the initial ceremonies of marriage are performed by the Brahmins, but the real ceremony (of nikah) is performed by the Qazi. Men wear dhoti and loin-cloth. The pajamas are not worn at all. Their dress, thus, is wholly Hinduised. Even ornaments of gold are worn by men."

At another place, Major Powlett writes:

"The Meos are half-Hindu by their habits. Mosques are rarely to be seen in their villages. There are only eight mosques in the fifty villages of the tehsil of Tijarah. Leaving aside the

temples, the places of worship of the Meos are very much similar to those of their Hindu neighbors. These are known, for instance as Paanch Peera, Bhaisa and Chahand Chahand or Khera Deo is consecrated to the service of Maha Davi where animals are offered as a sacrifice. In Shah-i-Barat, the banner of Syed Salar Masud Ghazi is worshipped in all Meo villages.”

Similarly, in the Gazetteer of Gtrgaon (1910), it is stated that “the Meos, still, are a very loose and careless type of Muslims. They share most of the customs of the neighboring community specially those which possess an element of fun and merriment . Their basic rule seems to be to observe the religious celebrations of both the communities and disregard the religious duties of either. Lately, some religious teachers have appeared in Mewat and a few Meos have started to keep the fasts of Ramzan and to build mosques in their villages and observe *namaz*. Their *women*, too, have taken to wearing Pyjamas instead of the Hindu Chagras. All these are the signs of religious awakening.”

The Gazetteer of Bharatpur, again, says:

“The customs of Meos are a mixture of Hindu and Muslim customs. They observe circumcision, perform *nikah* and bury their dead. They make a pilgrimage to the tomb of Syed Salar Masud Giazj at Bahraich, and attach a great importance to the vow taken under his banner, and consider it a religious duty to fulfill it. They, also, visit the other shrines of India, but do not perform the *Hajj*. Among the Hindu festivals, they celebrate Holi and Diwali. They do not marry in the family or in their own branch or subdivision of the clan, girls do not have a share in ancestral property, and they give mixed Hindu and Muslim names to their children. They are, wholly, illiterate and have a fair number of bards and minstrels among them whom they

pay liberally. Many quatrains on the themes of agriculture and rural life are popular which they love to recite. Their speech is rough arid coarse, and the manner of addressing both men and women is the same. Intoxicants are widely in use. They are extremely weak of faith and highly superstitious, and believe in omens and auguries. Both male and female dresses are Hinduised. In the olden days, infanticide was prevalent, but now it has been given up. Highway robbery and pillage had been' their traditional profession, but they have been reformed lately. They. however, are still notorious ifor cattle-ifting.'

### **Moral virtues**

All the same, the Meos are distinguished for some excellent moral qualities and their vices and weaknesses are in the nature of the evil ways and practices that become a part of the moral and social pattern of brave and adventurous races as a result of want of education, isolation from the civilized world and indifference towards religion. These were rampant even among the Arabs during the Age of Ignorance. Natural talents and capabilities had taken a wrong turn owing to the perversity of the environment. Chivalry had degenerated into banditry, manliness had found expression in mutual warfare and bloodshed, sense of pride and self-respect, with no better purpose to serve, had sought fulfillment in the defense of imaginary standards of honor and renown, and high mindedness, for its display, had adopted the path of pomp and flourish on petty occasions in the family or clan. In brief, God-given gifts of mind and character were being put to unworthy use, otherwise there was no dearth of virtue and merit among the Meos,

Rugged simplicity, hardihood and firmness of purpose were the chief characteristics of the Mewatis in which they were far superior to the urban Muslim population. It was on account of these qualities that in spite of having drifted so far away from Islam, the floodtide of Apostasy could not submerge the territory of Mewat even in the darkest period of its history.

For centuries the Maos had been living within the shell of their ignorance keeping by themselves and isolated from the outside world. A parallel can scarcely be found in the Indian history of a community so large and living in such a close proximity to the central seat of power and yet remaining so obscure and isolated. An advantage of it, however, was that the energies of the Mewatis, on the whole, remained conserved, the soil remained virgin while the deplorable habits and customs and superstitious belief and practices were, so to speak, like the weeds and scrubs growing on an uncultivated land. The Meos, in the 20th Century, were very much like the Arabs in the Age of Perversion

### **Beginnings Of work by Maulana Ilyas**

As we have seen, contact with the Mewatis was established during the lifetime of Maulana Mohammad Ismail. It was not a chance occurrence, but an act of destiny that Maulana Mohammad Ismail came to live in Basti Nizamuddin which was the gateway of Mewat, and much before the arrival of Maulana Mohammad Ilyas, seeds of loyalty and devotion of his family had been sown on its soil. When the followers of Maulana Mohammad Ismail and Maulana Mohammad came to know that their true successor, the son of Maulana Mohammad Ismail and the brother of Maulana Mohammad had come to live at Nizamuddin they, again, started coming to it and requested Maulana Mohammad Ilyas

for a visit so that the old suppliants of his family had an opportunity to renew the ties of fealty and spiritual allegiance.

### **Real remedy of reformation**

Maulana Mohammad Ilyas felt that the only Way to the religious reform and correction of the Mewatis was promotion of religious knowledge and familiarization with the rules and principles of the Shariat. Maulana Mohammad ismail, and, after him, Maulana Mohammad had adopted the same method. They used to keep the Mewati children with them and educate them in their Madrassa, and, then, send them back to Mewat to carry on the work of reform and guidance, and what little religious awareness was found there was owing to the efforts of these pioneers.

Maulana Mohammad Ilyas went a step ahead and decided to establish Maktabs and Madrassas in Mewat itself so that the influence of Faith could spread to a wider area and the pace of change was accelerated.

### **Stipulation**

The Maulana knew what was, commonly, meant by inviting a spirtua! mentor or his successor to their place by his disciples and admirers, and he was not willing to go to Mewat only to fulfill the formalities of attending the dinner given in his honor delivering a few sermons and giving good counsel. He wanted to make sure before undertaking the trip, that some real advance would be made, as a result of his visit, towards bringing the Meos closer to Islam and improving their moral condition, arid, during those days, the setting up of Maktabs and Madrassas in Mewat appeared to him to be the most effective step in that direction. H had, thus, made it clear that



he would accept the invitation only on the condition that they promised to establish Maktabas in their territory.

For the Mewatis, however, no undertaking could be harder to give. They considered the establishment of Maktabas next to impossible for the simple reason that no one would be sending his children to them, and, thus, depriving himself of their contribution to the family income as daily wage-earners. The enthusiasm of those who came to invite quickly subsided as they heard of the stipulation. In desperation, however, a Mewati, finally, made the promise, leaving the rest to God

### **first he started Establishment of Maktabas(religious schools)**

Maulana Mohammad Ilyas, accordingly, went to Mewat and demanded the fulfillment of the promise. After great persuasion, the beginning was made and the first Maktab was established.

The Maulana used to tell the Mawatis, “Give me the pupils, I will provide the money.” The Meos who were, mainly, farmers, could not easily reconcile themselves to the position that their children applied themselves to reading and writing and stopped working in the fields or looking after the cattle. It took a lot of tact and perseverance to bring them round to it.

Ten Maktabas were opened during that visit. Once the ice was broken, the progress was easy. Sometimes, several Maktabas were opened in a day till, within a few years, hundreds of such schools were functioning in Mewat.

**THE WORK OF DAWAH IS OUR OWN WORK**

The Maulana had not undertaken the service of Faith as a “national cause”, the burden of providing the funds for which fell wholly upon the nation or the community, but as a personal affair and felt no hesitation in spending all he had on it. He believed that a person should perform a religious task as his own and expend his time and money freely in its way.

Once a person presented a purse to him with the request that he used it, exclusively, for his own needs. The Maulana replied, “If we do not regard Allah’s work our own, how can we claim to be His bondmen ?“ With a sigh, he added, “Alas! We are not the just appreciators of the sacred Prophet. We do not know his true worth.”

This was the Maulana’s rule of life. First of all, he spent from his own pocket on the religious endeavor he had launched in Mewat, and, then, alone, would accept help from others.

## **CHAPTER 8**

**Maulana Ilyas Rahimullah views  
on ummat revival,  
gaining Allah help  
&  
blessing for believers  
Success here  
And  
life hereafter**

## CHAPTER 8

**M Ilyas views on ummat revival, gaining Allah help and blessing for believers (Muslim) Success here and life hereafter**

**"Why are Muslims not granted rulership and leadership in the world?"**

Maulana ILYAS replied: "When we do not fulfill the commandments of Allah and refrain from the forbidden in our personal lives over which we have full control and there is no obstacle or compulsion, then how is it possible that we be entrusted with the governing of this world.

It is only through the decision of Allah that the believers may be granted government on the earth so that they may seek His pleasure and establish His laws in this world.

Now, when we are not doing this in the sphere of our

own choice (in our individual lives), how can it be expected, when tomorrow we are given the reins of government. we shall do so?

one must forgo ones' rights and comforts for the sake of Allah and bear difficulties in order to fulfill the rights of others (which also include the rights of Allah). The reward for this is Jannah.

### **The real zikr (remembrance) Of Allah**

is that in whichever condition, place or activity a person finds himself in, he should be aware of and fulfill the relevant commandments of Allah connected therewith. I advise my friends with the same zikr putting greater emphasis on it.

**People have given lesser importance to their servitude (to the Creator) than their servitude and service to man.** The slaves and servants of man are generally fully devoted to their employers to do the work they consider as their duty. Under the employers' instruction they run to and fro, not even concerned

about their meals - whatever little comes to hand is consumed.

Most of the time he will be indulging in his own desires and sometimes he takes out time to do some work for Allah. For example, he may perform salaah and give some money in charity or do some other religious work. He now believes that he has fulfilled his duty to his Creator. **The real service to Allah is a continuous and fundamental one - a person should always be serving his Master.**

It should only be a necessity and not the object to satisfy his thirst, hunger and other needs. (This does not mean that everyone should give up their means of livelihood but the object should be that whatever one engages in, should be for the sake of Allah and for serving His Deen. As far as one's eating and drinking is concerned, these should be of a mere incidental nature (by the way) just as an employee will be doing

all this while his main interest will be to do his employer's work)

## **MUSLIMS SHOULD HAVE MERCY FOR NON MUSLIMS**

One day in his dua he said: "O Allah! On account of the unbelievers being Your creation, they deserve our compassion and mercy. Hence make us fulfil their rights while simultaneously make our hearts completely averse to their disbelief."

Man's nature inclines faster towards despair. This is so because when one becomes despondent, he no longer regards himself responsible for making efforts and therefore remains idle. Understand it well that this is the trap of the shaytaan and nafs. To become despondent on account of lack of means and resources is a sign that you have become worshippers of these resources and that your faith in the promise of Allah and His unseen power is but little. Depending entirely

upon Allah and with courage rise to the occasion and Allah will prepare the means otherwise, what can man accomplish by himself? Effort and struggle according to our full capacity is a precondition.

**We should be fearful for our action for rejection from Allah**

Every part and even the end of our actions should be accompanied by acknowledgement of its shortcomings and the fear of it being rejected. i.e. every good deed by nature *should be done as best as possible but in the end it should be realised that Allah's rights could not be fulfilled as they ought to be. Moreover there should be fear and anxiety in the heart that because there may be shortcomings and corruption in our efforts, they may be rejected and thrown on our faces on the Day of Qiyamat.* Thus on account of this apprehension, fear and anxiety. we should cry in front of Allah repeatedly seeking His forgiveness.

**Remaining work for Dawah is to much than already done**



The owner and editor of "Al Hilal", a daily newspaper in Urdu, Hafiz Ali Bahadur Khan B.A., visited Hazrat on one occasion just before his demise, who, in spite of his extreme weakness and inability, spoke to him for about half an hour. He was very much impressed by this discussion and after reaching Bombay, in a few editions wrote about his impressions of Maulana's personality and significance of the work in such a way which until now was not expected to be acknowledged by any editor or leader. I received that copy of "Al Hilal" from somewhere and having read Hafiz's article, I became very happy and intended to read it to Hazrat. I took that paper with me hoping that on some appropriate occasion, I may attend to him and having seen the paper in my hand, he might himself inquire what was in my hand. I would then reply and have the opportunity to read the article to him. Contrary to hope and expectations, Hazrat did not inquire about it. After a long time I could not restrain myself and said to him: "Hazrat! On one occasion, Hafiz Ali Bahadur from

Bombay came here and all thanks to Allah, he was greatly impressed. He wrote a few articles concerning our work in which he acknowledged its greatness and importance from which it is manifest that he understood it well. If permitted, I would read some of it to you."

*He replied: "Molvi Sahib! What is the use of speaking about that work which was accomplished. We must see how much is still left of the work that has to be done. We must look into the shortcoming of what has been done. To what extent were there deficiencies and sincerity and how far have we lacked in having the greatness of Allah's order in mind. How much have we failed to adopt the example of our Nabi (Sallallahu alqhi wasallam) and in our search into the manners of practice. Molvi Sahib! To be happy at looking back without taking stock of the above is just like a traveller who becomes happy looking back at the distance covered. Looking back should only be for the purpose of finding out shortcomings and to acquire the way to*

remedy them in future and to see what has to be done in the future. Don't look back at one who has understood our work and acknowledged it. *Look at how many hundreds or thousands there are to whom we have not delivered Allah's words as yet and as to how many there are who, in spite of being informed and having acknowledged our work, are not taking part because of the lack of effort on our part.*

## Advice to Dawah workers

Our workers must remember well that *if their da'wah (invitation) is not accepted and instead they are insulted. they should not become despondent and frustrated.* On such an occasion they should remember that this was the sunnat (established way) and heritage of the Arnbiya (alayhiqus salaam), especially that of our Nabi Hazrat Muhammad Sallallahu alaihi wa sallam. Where does everyone get the good fortune of being belittled and degraded in the path of Allah? And wherever they are welcomed and honoured, they

should appreciate this and when people listen with enthusiasm to their talks it must be considered a favour from Allah and at no time should they be indifferent to these favours. It should be considered a great favour to serve and teach these people even if they may be considered to be of the lower classes. In the Quran we are reminded of this in the ayat: He fumed and turned away, when the blind approached him for guidance. At the same time one must keep a check on the deception of one's own nafs. The nafs should not consider this acceptance as its own perfection. This may lead to the fitnah (corruption) of hero worship. Therefore one should always be on one's guard.

It is indeed a wrong concept that when others accept our invitation, we take it to be our success and if they do not, we consider it to be our failure. To have this idea is absolutely wrong in this path. The acceptance or rejection of the audience is their act. How can we be successful or unsuccessful by the responses of our

audience. Our success is in fulfilling our task. If the audience do not accept our message, it is their failure. Why should their rejection be regarded as our failure? People have erred by regarding hidayat (guidance) as their responsibility whereas this is really the work of Allah. Our duty is only to make effort to the best of our ability. To give guidance was not even the responsibility of the Ambiya (Alayhimus salaam). Of course we should take a lesson from the failure of people when they refuse to respond; that there is something lacking in our efforts and we should try to improve in the future and the same time increase our du'aas in quantity and quality.

**ADVICE TO GO TO ULEMA/scholars/Mashaekh FOR BENEFIT FROM THEM**

Our workers in general, wherever they go, should make efforts to visit the righteous Ulema and pious persons. The intention should only be to benefit from

them and not to invite them to this work. These people are well versed and have experienced the advantages of the Deeni work they are busy with, hence you will not be able to convince them in a wholesome way that this work is of greater benefit than their other Deeni engrossments. The outcome will be that they will not accept your explanation. Once they say "NO" it will be difficult to change this "NO" to "YES". Your talk will not be heard and it is possible that you yourself will become uncertain. Therefore meet them only to gain benefit from their auspicious company. In their locality every effort should be made to stick closely to the principles of the work. In this way it is hoped that the reports of the progress of your work will reach them and draw their attention. *Thereafter, if they do pay attention, you should request them to patronise and supervise you and with due reverence and respect explain the work to them.*

Letters from the merchants of Delhi should be sent

with the jamaats which go to Saharanpur, Deoband, etc. for tabligh wherein the Ulama should be informed with utmost respect that these groups are being sent to make tabligh to the public.

The Ulama should be informed that their time is very precious and if they could spare some of their time to patronise these jamaats without sacrificing their time from their official duties or that of the students, they should do so. The students should only spend time under the supervision of their teachers. Without the surveillance of their teachers, students should not be allowed to take part in this work. *The jamaats should also be instructed that if the Ulama do not pay full attention, they should not criticize the Ulama in their hearts but realise that the Ulama are doing more important work than them.* They are busy in Deeni academic work at night also while others are sleeping in comfort. *We should blame ourselves for their lack of attention because we did not visit them enough.* They

are paying more attention to those who have resolved to stay in their company for several years.

## **Each Muslim Should be respected**

He then continued: Even to entertain a bad thought about another Muslim can be the cause of destruction, so to criticise the Ulama is extremely dangerous. Then again he said: The basis of our method of tabligh is to respect every Muslim and to honour the Ulama. Every Muslim, on account of Islam, should be respected, and the Ulama, on account of their knowledge, should be honoured. Then he said: Until now, our muballighs have not yet mastered ilm and zikr (knowledge and the remembrance of Allah) and this is of great concern to me. The only method is to go to the possessors of ilm and zikr so that they may do tabligh under their patronage benefiting from their knowledge and company.



If one Muslim loves another for the sake of Allah or another Muslim loves him sincerely for the sake of Allah, then this love and good thought will be a great treasure in the hereafter. Those Muslims who have love for me, I hope that, Insha-Allah (if Allah wills), Allah will keep my faults covered in the hereafter. To have faith in our empty-handedness is success in itself. None will be successful because of his actions. Only by the Grace of Allah can success be acquired. Rasulullah (Sallallahu alayhi wa sallam) has said, "None will enter jannat through his actions. The Sahabah (Radhiaflahu anhum) asked, "Not even you, O Rasulullah!." He replied, "Not even me except that Allah covers me with His Mercy." After relating this Hadith, Maulana started crying and caused others to cry.

"If any one feels himself to be unfit for this work of tableegh, it does not mean that he must sit down. By no means, should this be so. In fact he should make an even greater effort to take part and make others do

the same. In some cases, by the continuous efforts of a few incompetent people, good reaches the competent people and flowers into full bloom and according to the Hadeeth, those incompetent people receive the full rewards. "Whoever invites to good will receive its rewards and the reward of those who act accordingly. And the one who introduces a good practice in Islam will have its reward and the reward of those who practice it accordingly." (Hadeeth) So he who is unfit must strive even more. Considering myself to be unfit, I am also engrossed in this work with the hope that by my efforts, the work will reach some competent person and then Allah will bestow upon me also those high rewards for this work

## **CHAPTER 9**

**Aims, Principles Methods, expected benefits from  
Tablighi Jamaat**

**And**

**guidance for dawah worker by Maulana Yusuf R.A.**

**(From An Important Letter of Hadhrat Maulana Muhammad Yusuf Khandhlavi )**

# CHAPTER 9

## **An Important Letter of Hadhrat Maulana Muhammad Yusuf Khandhlavi**

**Below is an important letter written by Hadhrat Maulana Muhammad Yusuf**

to a jamaat which was going to Makkah for umrah and there from it had an intention to visit various countries, so that they could work according to these instructions and lay a proper foundation of the effort (of dawaah there).

He dwelt at length of the aims of tabligh (dawaah), its principles, method, expected benefits, barakat and to provide right guidance etc. Maulana might not have written on the subject in a more elaborate manner at any other time.

**He described that the Aim and objective of dawah on two front.**

1. Personal level to change yaqeen (belief) from creations to creator, From Makhlooq to Khaliq, From over engagement for this world to concern about life after death, to reach up to the reality of a'mal (action) with devotion and sincerity of Intention.

2. The prophet S.A.W. Made an effort which changed every man's ways of earning, eating, wedding, meeting, worship, dealings etc. The Aim of tabligh to revive that effort on the pattern of Hazrat Muhammad sallallahu Alaihi Wasallam and Sahaba.

The effort is not merely running (from place to place). The real work is how to get these qualities in my own life.

To achieve this, the effort has to be of three types as shown by hadratji himself:

1. Dawaah (invitation)
2. Mashq (practise)
3. Dua (supplication)

Maulana emphasised the need to read every section and every word of this, letter may Allah give us tawfiq (ability) to practise it. Aameen.

(The subheading and index has been made by the blogger for easy understanding)

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### **Bismillah-hir-rahman-nir-raheem**

(In the name of Allah, most gracious, most merciful)

Dear respected and brothers Assalamu 'alaykum wa rahmatullah wa barakatuhu we hope and pray to Allah that you are well.

Your letters regarding your Islamic efforts make me happy and a cause for strength. May Allah grant acceptance & progress. Aameen.

### **IMAAN/CORRECT BELIEF**

Allah has kept the secret of total success of human beings upon the human's internal treasures, success and failure is another name for the human internal condition. Success and failure is not a name of external shapes and objects. Dignity and dishonour, happiness and problems, tranquillity and anxiety, health and disease, are human being's internal conditions.

The improvement and deterioration of these conditions is not related to external shapes and materials.

Allah can bring disgrace even in the presence of kingdom and wealth, and he can bring honour even in the state of dire poverty.

A human's internal treasure is his yaqeen (Faith), and his a'mal (action); if his inner actions are good then Allah will create a state of inner success, even if material possession is totally exhausted. Allah is the creator and owner of everything and every being of this universe. He made everything with his own power. Everything has been created by Allah. He is the creator and he is not created. And whoever is created is incapable of creating.

Whatever is made by Allah is under Allah's. He owns everything. He uses everything and Allah can change shapes of everything by his power and he can change their qualities without changing their shapes.

He can change a stick into a snake and a snake into a stick. Similarly he controls everything whether land (kingdom) or wealth, electrical or gaseous. He uses these things as he likes. He can bring about destruction from the means of creations and he can show creation from the means of destruction.

He runs the system of sustenance. If he wishes he can sustain somebody in a barren desert without any source of material and he can spoil life even in the midst of plenty of materials.

The prophet hadhrat Muhammad S.A.W brought many ways from Allah by which one can gain closeness with Allah and one can derive benefit directly from the power of Allah.

When these ways are adopted in our life, Allah will grant success in every shape and condition.

La ilaha illallah demands a change of our faith and zazba, (thoughts, temperament), and our ways. Just by changing the

yaqeen (faith) Allah has promised a paradise many times the size of this universe. Allah will subdue (bring under our control) all those materials from which we have changed our faith.

To acquire this yaqeen/belief in our life:

## **SALAAT**

We have been given the a'mal of salaah so that

### **To learn such salaah:**

Invite others to perform salaah with such concentration and devotion. Explain the benefit in this life and in the next life upon performing such salaah.

Mention examples of salaah of the prophet S.A.W and his companions.

To practise it to improve our own salaah. Perform wudhu with great care.

Maintain concentration in standing, sitting and in ruku and sajdah. We should try to concentrate at least three times that Allah is watching me.

After salaah we should think that the salaah was not according to the high status of Allah and cry on this reflection, saying that, Allah please grant me reality in my salaah.

## **KNOWLEDGE (ILM)**

Knowledge is to create within us a zeal for research: what does my Allah desire from me in this condition?

And then, in order to get myself doing that action with the thoughts and remembrance of Allah, is zikr.

### **Virtues of Knowledge**

Whoever travels to learn the religion, his journey is counted as worship. Under the feet of this traveler 70,000 angels spread their wings. The whole creation of the heavens and earth seeks forgiveness for such a traveler. One scholar is more difficult for Satan than thousands of worshippers,

### **For attaining this:**

We should try to create an attraction among others for the knowledge, by describing its virtues and rewards.

We should sit ourselves in circles of ta'aleem

We should go to visit scholars and take lessons it will be regarded as worship.

And we should cry to Allah asking him for the reality of knowledge.

### **Zikr/Azkar/Tazkiya**

Remembrance of Allah is to create remembrance of Allah in every action. Whoever remembers Allah, Allah remembers him. Allah remains with the person for as long as his tongue continues to move in zikr of Allah. Allah grants him his love and recognition. Allah's zikr is a fortress for protection from satan.

### **To create the remembrance of Allah:**



Encourage others to do zikr of Allah.

Remember Allah with deep concentration, thinking that Allah is watching me.

Supplicate to Allah, crying and begging that Allah please grant me the reality of zikr.

### **IKRAM E MUSLIM (Respect for Muslim)**

We have to respect all Muslims because they are having Kalima La Ilaha Illallah the most precious thing of this world, we have to lower ourselves in front of all Muslims We have to fulfil the right of everybody and should try to pardon our own rights.

Whoever covers up the faults of other Muslims, Allah will cover up his faults. Allah will carry out your tasks so long as you are busy helping other Muslims in their tasks. Whoever forgoes his own rights, Allah will grant him a place in the middle of paradise. If anybody has tolerance and humility for the sake of Allah in front of others, Allah will raise his honour.

### **For attaining this quality**

Encourage others to respect fellow Muslims. Describe the value of a Muslim. Mention the incidents of good behaviour of the prophet S.A.W and his companions. Practise it ourselves.

Ask Allah crying that Allah please grant me the good character, love and sacrifice of the prophet S.A.W.

### **IKHLAS E NIYAT (Sincerity of Intention)**

Every action should be only for the pleasure of Allah. We should not do anything for material gain or improving our own status. Even a small action with intention to please Allah will attract great rewards and with the wrong intention even great actions will be a reason for punishment.

### **To improve our intention :-**

We have to invite others to sincerity and raise their interest and concern for correction of our intention.

We should also practise for it by checking our intention before and during every action, that i am doing this to please Allah.

On the completion of the action, we should think that our intention was faulty and cry to Allah, we should ask him for sincerity in our intention.

### **DAWAT E ILALLAH**

To some extent, there exists among this ummah of performing our own individual actions although its reality has gone out. The entire ummah has been given the effort of dawaah because of the finality of the prophet hood of the prophet S.A.W. We have to make effort so that everybody gets closer to Allah. For this we have to spend our life and wealth, and not expect anything in return from those among whom we are working.

For this we have to travel and also give help to others who travel to our area for this effort.

He, who shows mercy upon the creation, is shown mercy by the creator. He who makes effort to bring people closer to Allah by promoting Imaan (faith) and good actions, Allah will grant them

reality of Imaan and good actions and this creates closeness to Allah.

To go out in this path for a morning or an evening is better than the entire universe and all its contents (material as well as spiritual deeds).

Rewards for expenses and deeds, salaah zikr etc. are multiplied 700,000 times in this path. Dua of people going out in this path are accepted like the Dua of the bani Israel prophets i.e. Allah responded to the Dua and gave them success by using his power against the apparent means and destroyed the false power. In the same way Allah will respond to the Dua of those who go out in this path by using power against the apparent means.

If the effort is made on an international level then Allah will bring changes in the heart of all human beings of the whole world as a result of the people's efforts. Like other actions of Islam, we do not know how to make this effort.

### **For this:**

Encourage others to do this effort. Show them its importance and virtues. Mention to them incidents of the prophets and of the companions.

We have to involve ourselves in this effort with sacrifice and hijrat & nusrat.

The companions used to go out in the path of Allah in every condition, at the time of nikah, at the time of childbirth in the house, or death, in heat or cold, when hungry, poor, in good health

or in illness, strong or weak, young or old in age, they went out in the path of Allah.

So we have to cry and ask Allah to accept us for this great effort, to get acquaintance with this work, every brother is asked to give four months no matter which condition of life he is in. We will leave our homes, jobs and worldly business and spend time giving dawaah for these qualities practicing them ourselves, going from town to town, state to state, country to country and from one continent to another continent.

### **AMAAL(actions) OF MASJID E NABWI**

The prophet S.A.W made every follower to be part of the mosque. He gave specific a'mal (actions) of the mosque. These actions or activities distinguished Muslim lives.

There was the discussion in the mosque about Islam, about the greatness of Allah and about Imaan. There was the discussion that only actions can change or make lives successful.

There was training to improve actions. Tashkeel (encouragement) for going out to make Imaan and good actions, to cities and countries, were also made in the mosque.

Circles of remembrance of Allah, zikr took place in mosques. Deeds of helping others, love and benevolence also took place in mosques.

Everyone, ruler or citizen, rich or poor, businessman, farmer, servant they all came to the mosque to learn true life, and went

back to their different jobs, living according to the way they learnt in the mosques.

Today we are fooled that our money runs the mosques. Mosques have become empty of actions and filled by materials.

In the mosque of the prophet S.A.W There was no light, no water and no washrooms. There was no show of any expenditure. By coming to Mosques people became inviters, teachers, scholar, remembers, prayers, followers, pious and strivers.

They went out and led the proper life. Mosques trained and managed the people for the market. By going out for four months, we should try and practice to bring every Muslim to the mosques in every town.

While learning these mosque actions we encourage others for four months so that they can also learn these actions. When we return to our locality, we have to start these actions in our local mosque.

### **Masjidwar Jamaat will do following work**

Do two gasht every week to bring our locality's Muslim to the mosque and encourage them to learn these actions by going out; at least one member from every house for four months.

One gasht around our own mosques and the second gasht around another mosque.

People in every mosque should do ta'leem of virtues and rewards daily.

We will send three day jamaat to every village within five miles of our town, so that the same good atmosphere is created in their mosques too. Every brother should spend three days monthly with punctuality. According to "Al Hasanatu Ashri Be Amsaliha" (three days will be rewarded as if thirty days are spent). If we spend three days every month it will be rewarded as if we spend a whole year in the path of Allah.

We have to fulfil the demands for jamaat for the all the countries and with the intention to continue our own practice. For this we should go out for forty days every year. The minimum course is to give four months at least once in a life-time; then forty days, every year; three days every month; two gasht every week; ta'leem daily, with zikr and tilawat. This will ensure that our life is according to Islam.

If we desire to become a means for bringing the whole world's human beings to the correct path and for their hidayath and to destroy falsehood, then we will have to increase beyond this minimum course, to spend half our time and income in the path of Allah and the other half for

our business and family, or at least one third of our time and income in the path of Allah and two third for business and family. We need to go out for four months every year.

You should give very firm dawaah for four months in a life-time. Do not fear this at all. Without it the direction of life will not change. Those brothers who have not yet given four months should also give very strong dawaah for 4 months with the intention that Allah will accept me also for it.

## **GASHT(Jawla/Meeting brothers for sake of Allah)**

### **Purpose**

The gasht in this work is as important as the back-bone in the body. If gasht is proper, and accepted, the dawaah will be accepted. When dawaah is accepted, Dua will be accepted, and when Dua is accepted, hidayath (guidance) will come. And if gasht is not accepted, the dawaah will not be accepted, and if dawaah is not accepted, Dua will not be accepted and if Dua is not accepted, hidayath will not come.

The purpose of gasht is that Allah has kept the solution of all problems of this world's and the next life's problems in following the ways of life of the prophet S.A.W.

To acquire these ways in our life, an effort is needed. To encourage for this effort, we need to gather all the Muslims in our locality in the mosque.

### **How to start and Adaab/etiquettes**

So we need to request the people to stay in the masjid by making an announcement after a salaah. It is better if the announcement is made by an influential person of the locality or by the imam of the mosque. If he tells us to do, then one of our brothers may make the announcement. Then we should tell them the necessity, virtues and the importance of gasht and encourage them to join the gasht.

Whoever agrees to take part we should explain the etiquettes of the gasht properly.

We need to go with zikr of Allah and lower our gaze. All our problems are connected with Allah. All the materials in the market have no connection with our problems. We should not look at materials or draw attention to them. If by chance we look at them just think of them as a piece of earth. If our heart is influenced by these materials, how can the heart of those whom we are visiting divert from these materials to Allah?

We should have the life of the grave in front of us. One day we have to go under the earth. We should walk together.

When talking only one person should talk. A successful inviter is the one who gives only a short dawaah and gets the brother out to the mosque.

### What to talk in Gasht

“Brother. We are Muslims. We have recited the kalmia: la ilaha illallah, muhammadur rasulullah. Our belief is that Allah is the sustainer. Profit and loss, dignity and respect are only in the hands of Allah. If we spend life according to the orders of Allah and the ways of the prophet S.A.W, then Allah will be pleased and grant us success. The life of each one of us should be according to the ways of the prophet S.A.W. Concerning this there is a Lecture in the mosque.” Even if he has completed his salaah, take him to the masjid immediately.

Use the reason of joining the next salaah to encourage him to go to the masjid immediately. “Allah's greatest command is salaah. If we are punctual in salaah Allah will increase our sustenance, forgive our sins, and will accept our Dua. Give them good tidings and not



warnings. That the time of salaah is ending so please come to the masjid now.”

### Other Etiquettes

We have to obey the Amir. Return and make istighfar (repentance) on the way back. Now, after concluding the discussion of etiquettes, go out for gasht by making Dua.

Ten brothers should go to gasht. Do gasht in the houses near the mosque? If there are no houses, then do gasht in the shopping area.

The majority of brothers in the jamaat

should be those who follow the etiquettes properly. Leave two or three brothers in the mosque. If there are many new brothers explain to them the situation and leave them

in the mosque. Only three or four new brother should be in the gasht.

One brother should remain in zikr Dua to Allah with concentration.

One brother should welcome those who are arriving in the mosque. If necessary ask the arriving brother to make wudhu and complete his missed salaah.

First one brother should sit and continuously talk to the brothers until the next salaah. Explain the objectives of this life.

Gasht should last for 45 minutes.

End the gasht seven or eight minutes before salaah. Everybody should join the salaah early, with the first takbeer.

### What to talk in Bayan in Mosque after gasht

Whichever brother is selected should give dawaah. Explain that, if we develop connection with Allah, what

will be its benefit in this and the next life, and what will be the loss in this life, and what will be the loss in this life and the next life if the connection with Allah is not developed.

Talk about the six qualities as mentioned at the beginning of this letter.

Speak about their objectives, their virtues and rewards and the methods of acquiring them.

The talk should be in simple language. This will help in making the gathering's listeners understand easily and they will feel that they also can learn them.

Our brothers should also sit in the talk with punctuality and listen attentively, feeling its necessity.

Whatever is being spoken we should confirm it in our heart as being the truth. This will raise waves of Imaan (faith) in the heart, and create a zeal for practicing.

### **TASHKEEL (Encouragement and request)**

The request for four months should be made firmly, and take their names to go out cash. After that take names for 40 days. And then take the names for whatever length of times brothers are prepared to give.

Effort made during the request for intentions (and tashkeel) will create the mind of dawaah. If firm effort is not made in tashkeel then a useful task will be left out, sacrifices will not be made, and the spirit of this work will depart. The speaker should make the request for names.

One brother should stand up and take down names. He should not start another lecture. He may speak one or two sentences to encourage the brothers.

Then we should ask brothers to speak to others sitting nearby to encourage them to give names. Give them solutions to their problems with great care and feelings.

Point out to them incidents of sacrifice from the lives of prophets and of the sahabas.

### **Make a local Masjidwar jamaat**

Then make a local jamaat and decide about their daily tasbih and ta'leem, weekly 2 gasht and three days every month.

### **Some general Adabs**

In dawaah we may mention the help of Allah which came to prophets and companions and then encourage them, but we should not mention help of Allah that came to us.

Do not mention the current affairs and conditions and problems during the talk. Instead Of discussing the weakness which exists in our Imaan, actions, work, characters, it is better to mention the real goodness, about these things which have to be developed in our lives.

### **TALEEM (Daily learning in mosque)**

We should practice sitting in ta'leem with great respect, love, concentration and etiquettes, sit with wudhu. Do not leave during ta'leem with minor excuses. Do not talk during ta'leem. If we sit like this angels will cover this gathering.

All brothers sitting in this gathering will have the zeal to obey. Because of love, the light of hadith will enter the heart this will bring hidayah. At the start we should mention the objectives and etiquettes of ta'leem.

The objective is to develop the zeal within us for Islam. We should practice the correct reading of those chapters of Qur'an which we normally read in salaah. We should not read or correct qunut dua, attahiyyat etc. In the main gathering. This should be done in private time on an individual basis.

If Allah gives taufiq, in ta'leem we should read 3 or 4 pages from each book. Do not start own lecture in ta'leem. After reading a hadith, we should try to say one or two sentences which create zeal and courage for practicing. (The hadith should be read three times, and its commentary only once.)

We should read from only those books written by Sheikh-Ul-Hadith Maulana Zakariya Sahib i.e. Virtues of Qur'an, virtues of salaah, virtues of tabligh, virtues of zikr, virtues of charity (vol.1 & 2), virtues of Ramadan, virtues of haj,(during Ramadan and haj days)and Maulana Ehtishamul Hasan Kandhalavi's book (Muslim degeneration and its remedy). Only these books to be read and listened to in congregational ta'leem. We should also read them individually on our own.

After reading these books we should discuss the six qualities. Brothers are to speak about the six qualities.

When ta'leem is started, send two brothers for ta'leem gasht for fifteen minutes. Then send two other brothers. In this way we

should invite local brothers, to join ta'leem. When we are travelling in the path of Allah, ta'leem should be done in the morning and after zikr for 2-3 hours. When we are at home, we should do ta'leem for one hour daily in the same way or for as long as brothers can sit, to start with.

## **MASHWARA**

Brothers should be collected for mashwara for thinking about the demands of this work, to organize their sequence, to shape the means, to fulfil the demands, to make plans to send out those brothers who have made intentions and to discuss any other problems.

We should not try to enforce our own opinion in mashwara. Doing so will remove the help of Allah. When our opinion is asked we should regard it as a trust from Allah and give whatever opinion comes into our heart.

We should be soft in giving our opinion. We should not adopt confrontation against another brother's opinion. We should remember that my opinion carries the evil of my own nafs (self).

If the decision is not according to other opinions, I should feel happy that everyone has been saved from the evil of my own nafs.

And if any decision is according to our own opinion, we should fear, and make excessive Dua.

In mashwara there is no room for majority opinions, and it is not always necessary to take opinions from everybody.

It is necessary to win everybody's heart the Amir should regard himself as in need of mashwara. After taking opinions he should, after much thinking and worrying, decide, on whatever comes in

his heart he should then declare it in such a way that nobody's opinion is belittled.

If there are different feelings then he should prepare brothers by encouraging interest and attraction. Brothers should follow the Amir's decision with such happiness as if it is their own opinion. In this there is great training. If after this it appears that my opinion was more appropriate, even then do not rebuke or even give any hint towards it think that, in it lies the best outcome. Those who slander the Amir, they carry severe warnings.

### **Correct feature of weekly night's ijtema (Shabguzari)**

When there is encouragement in every house to send at least one person for four months, by regular two weekly gasht in local mosques, and when brothers are joining ta'leem and zikr, and

when there is an effort to send a three days jamaat every month from every mosque, then the weekly Friday night ijtema will be on a proper level and there will be a scope for advancing this work.

All brothers should go with their food and their sleeping bag to the ijtema location at the time of asr. After mashwara select a person for dawaah who is active in this effort and who has strong feelings about the demands of this work.

Tashkeel should be done with great firmness of attention. If nobody is ready to go out cash, then work should continue at night, with crying and sincere Dua. The jamaat should be tashkeeled and sent out in the morning. Jamaat arriving from local masjids for three days should be sent to locations up to seven or eight miles

away. From every Friday night ijtema we should try to send jamaat out for four months and forty days.

If, Allah forbid, the demand is not fulfilled at the weekly ijtema, then effort must continue during the week in our own localities to prepare brothers to go out, to fulfil demands from next Friday night's ijtema.

### **Qualities for this work**

Brothers and friends, this work is very delicate. The prophet S.A.W. Made an effort which changed every man's ways of earning, eating, wedding, meeting, worship, dealings etc.

How many ways did the prophet S.A.W have showed us for the work of dawaah itself?

### **Proper work yet to Start**

We do not know the proper way for dawaah; the fact is that the proper work of dawaah has not yet begun.

The proper work of dawaah will being when people will go out, with Imaan and yaqeen (faith & conviction), with Allah's love and concentration, with Allah's fear, worries for the next life, with struggle and piety and filled with the excellent Character of the prophet S.A.W.

And with the sole intention to seek the pleasure of Allah; when people will go out in the path of Allah with all these, only then the real work of dawaah will begin.

Hadhrat Umar RA Used to say

"May Allah shower mercy upon Khalid bin walid RA. His heart's desire was only one, that the truth and the people of truth should prosper, and falsehood and the people of falsehood should perish, he had no other desire.

All the blessings of this work that we are seeing today are blessings before the start of this effort. Just as blessings were seen at the time of birth of the prophet S.A.W. But real blessings were seen forty years later when he became the prophet.

At present we are working to prepare those who are ready to do this work. Allah will accept those people for the work of dawaah and make them the means to spread hidayah whose lives have change according to dawaah.

Those whose life is not changed, Allah will not take the work of his religion from them. This is the work of prophets.

Necessity to follow etiquettes in this work

Keeping within the real, original way of this work

If we do not consider ourselves in need of learning the etiquettes of this work and if the work of dawaah is not done according to its etiquettes, then there is great danger of corruption. When the prophet S.A.W. Intended to do work in foreign countries, he first of all gave encouragement to all companions for over three days, saying that the way this work is done here, it must be done at exactly the same level in outside areas as well. This is the feature of this work.

Etiquettes of this work cannot change with the change in location, language, atmosphere, weather, etc.



It is also necessary to meet and mix with those people who spent time with hadhrat ji and since that time they have been still busy in this work and in this atmosphere continuously. Without this it is apparently impossible

to maintain the level and etiquettes of this work. That is why our workers kept sending brothers constantly to this atmosphere.

All prophets came in their own times in opposition to different schemes, and they said that this scheme has no relation with success or failure. Only Allah has direct

influence on success or failure. If actions are good, Allah will give success in the smallest of means. If actions are bad, Allah will bring failure by destroying the biggest

of means. To be successful, improve your actions in your given means. Every prophet worked against the schemes and means that existed in their times. And the prophet

Muhammad S.A.W. Arrived and made effort against all schemes of his time such as majdom, wealth, agriculture and manufacturing industry, his effort was not maintained

by these schemes. His effort progressed with striving and sacrifices.

Falsehood progresses With the means of luxuries but the truth progresses through struggles and difficulties. Falsehood sparkles with kingdom and wealth but truth sparkles with suffering from poverty.

All those corruptions which are created by kingdom and wealth will only be corrected by bringing truth through suffering and tolerance of poverty. We have to create the

capacity for sacrifices and striving through this work. The biggest danger facing this work is that it becomes associated with material possessions. This will take out the soul of this work. This work will be saved only when workers continue to maintain the means for striving and sacrifice and do not try to eradicate the means of sufferings even if the means for luxuries are available. Increase our effort among poor people; increase the number of walking jamaat. People will come saying here use our money for this work of deed" then you will have to sacrifice this means. So say that in this work we teach the clean and correct way and the zeal of spending your wealth. So you can spend it yourself later when you find a suitable occasion. First learn here the way of spending.

### **Work is non customary**

For advertising this work it is also necessary to abstain from the customary ways of advertising like newspapers, leaflets, press and usual advertising phrases. This entire work is non-customary. Customary ways only strengthen customs, and not this work. The real means of this work is dawaah, ta'leem and tashkeel etc. If mashwara is essential, then take a few appropriate brothers away and make mashwara. It shouldn't happen that the mashwara people lose connection with collective actions at any point of time.

### **Work among Students**

This work is to be established among college students. To establish local work in hostels jamaat should be deputed. Hostel residents should do one weekly gasht in their hostel and the second gasht in any near-by area or another hostel. Near-by locality jamaat should

also go to the hostel gasht. Hostel residents should also establish their daily ta'leem and monthly three days jamaat.

### **Ladies Work of Dawah (Masturat Jamaat)**

Masturat (women) work is even more delicate when there is a possibility of openness (unveiling) and mixing.

Women must never be brought into usual gatherings. Women should gather in a near-by house where women use veils, once a week, and do their ta'leem. It should be by this way.

Men should inform their own women everything they heard, in ijtema, dawaah and ta'leem etc. This will insha Allah begin to influence women's thinking in a short time.

Occasionally three days jamaat should be sent in a near-by locality. In masturat jamaat women must be accompanied by their husband or any other sharia (Mahram) relatives.

Women must go in full veil and stay in the house with veils. Men are to stay in a near-by masjid.

This journey of umrah can become a means for re-starting this work of dawaah from the same place where the prophet S.A.W started this work originally by encouraging people of those localities to go in the path of Allah and re-start the international movements and efforts through those original routes.

This is the best opportunity to mix with old workers from every place and to maintain unity in this work and acquire details of rules

and etiquettes of this work. I was very pleased to learn that haji Hanif sahib and Brother Mohammed Idris sahib have prepared themselves for umrah. May Allah accept it. Please to bring other old workers with you.

This letter has become very lengthy in my attempt to right usool (rules). If all brothers try to read attentively its every word and section then there is hope of maximum benefits. You should keep me informed of all your local conditions every 15 days, this will make us very happy. Salaam to all brothers.

Muhammad Yusuf

# **CHAPTER 10**

## **DAWAH AND KNOWLEDGE**

### **In the light of Quran and Hadith**

**What is Dawah?**

**What is knowledge?**

**What is Relation of Dawah and Knowledge?**

**Study of the Call content and Method of Tablighi  
jamaat in this context.**

**What is the practical way of educating Muslim  
Mass at Ground**

## CHAPTER 10

# **DAWAH AND KNOWLEDGE: In the light of Quran and Hadith**

DAWAH and KNOWLEDGE Issue

**Some brothers has raised a question that dawah cannot be given without knowledge.**

**Obviously it is true but..... These terms has to defined before reaching the conclusion.....**

What is Dawah???????????

What is Knowledge?????????

What is their Relation between Dawah and Knowledge?????

**What Quran Says .....**

**1. Dawah in principle is a duty of all muslims thats why we are selected nation**

**You are the best peoples ever raised up for mankind. You enjoin to good, and forbid evil, and you believe in Allah. (3:110) (Surah Ale Imran)**

**Invite to the way of your Rabb (Islam) with wisdom (with the reasoning of the Quran) and excellent preaching and argue with them in a way that is better. Truly, your Rabb knows best 'who has gone astray from His Path, and He is the Vest Aware of those who are guided. (16:125).**

## **2.DAWAH ALSO INCLUDES REMINDING THE DAAE (person giving Dawah/caller)**

Allah Pak is calling UMMATE MUSLIMA for giving Dawah for not only for other but for himself/herself also.

**And remind, for verily, he reminding profits the believers. (51:55).**

March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the cause of Allah. This is better for you, if you but know. (9:41).

**As for those who strive hard in Us (Our cause), We will surely guide them to Our Paths. And Verily! Allah is with the Muhsinun (good doers). (29:69).**

You who believe! Enter into Islam wholeheartedly; and follow not the footsteps of Saitan. Verily he is to you a plain enemy. (2:208)

By the time. Verily man is in loss, Except those who believe, and do good deeds, and recommend one another to the truth, and

recommend one another to the patience. (103:1-3).

### **3. WHO WILL GIVE DAWAH???????**

**AS THE QURAN SAY WHOSOEVER FOLLOW PROPHET HAS TO GIVE DAWAH. There is no specification of status and syllabus for giving Dawah**

ALLAH PAK SAYS.....

**Say (O Muhammad ): This is my way; I invite towards Allah, with clear evidence and strong belief, I and whosoever follows me. (12:108).**

**O you who believe! Ward off yourselves and your family from a Fire, whose fuel is man and stones, over which are set angels strong, and severe, who disobey not (in executing) the commandments they receive from Allah, but do that which they are commanded. (66:6).**

**Verily, those who say: 'Our lord is Allah (Alone), and then they are upright, on them the angels will descent, saying: 'Fear not, nor grief But receive the glad tidings of paradise, which you have been promised. We have been your friends in this world and in**



**the hereafter. Therein shall have that your inner-selves desire, and therein you shall have for which you ask for. An entertainment from (Allah), the oftForgiving, Most Merciful. And who is better in speech than he who invites (mankind) towards Allah, and does what is right and says: I am one of the Muslims. (41: 30-33)**

**And remind , for verily, he reminding profits the believers. (51:55).**

**4.Dawah is must for Individual Muslim also and for Muslim Ummah as a whole collective Responsibility also**

**RATHER DAWAH IS ONE OF THE FOUR REQUIREMENT TO BE SAVED FROM LOSS.**

**Allah Pak say in Surah AL ASR**

**By the time. Verily man is in loss, Except those who believe, and do good deeds, and recommend one another to the truth, and recommend one another to the patience. (103:1-3).**

**COLLECTIVE Responsibility of Ummah**

**Muslims! There must be a group among you who would invite people to good and would command them to do good deeds and would prevent them from forbidden things and these are people who Will attain salvation. (3:105)**

**The Believers, men and women, are protectors, one to another; they enjoin what is just, and forbid what is evil. (9:71).**

## **CONVEY EVEN IF YOU KNOW ONE AYAH**

Abdullah ibne-Amr narrates that Nabi Sallallahu Alaihi Wasallam said: Convey from me even if it be a single verse. (Bukhari) .

Abu Mas'ud., narrates that Rasulullah Sallallahu Alaihi Wasallam said: Whoever guides others to do good, his reward is like the one who does it. (Abu Dawud).

Abu Hurairah ~ narrates that Rasulullah ~ said: Whoever invites towards righteousness, his reward would be equal to the rewards of all those who followed him, without diminishing their reward in any respect. And whoever invites towards wrongdoing, the sin of which he is guilty would be equal to the sins of all those who followed him, without diminishing their sins in any respect. (Muslim).

**So all Muslim will give DAWAH WITH A CONDITION.....**

**.....the content of dawah or preaching SHOULD BE within the limit of his/her knowledge.**

Shaikh Salih Ibn Uthaimen Rahimahullah has clearly explained in his Fatwa . He says.....

[Fatawa Ulama al-Balad al-Haraam (p. 329)]

**“If a person understands what he is calling people to, it makes no difference whether he is a great and prominent**

**scholar or a seeker of knowledge who is serious in his pursuit or a normal person who has certain knowledge of the issue in question.**

**The Messenger (peace and blessings of Allaah be upon him) said: “Convey from me, even if it is one verse,” and he did not stipulate that the daa’iyah (caller) should have reached a high level of knowledge,**

**but it is essential that he should have knowledge of that to which he is calling people.**

**But calling out of ignorance or calling based on emotion is not permissible.”**

[Fatawa Ulama al-Balad al-Haraam (page No. 329)]

He /she should not spread something he is not knowing. HE SHOULD APPLY WISDOM and Hikmah and should remain within his/her knowledge about content of Dawah.

Quran has not said that Only person with a particular position/degree will give Dawah. Alim/Non Alim all will give Dawah but according to his ability and knowledge. Even an Alim has a limitation if he will start giving verdict like a Mujtahid/Mufti/Imam he is crossing limit. Similarly if a normal person start giving Masael/Islamic Rulings/interfering with Ulema jurisdiction he is doing wrong

2. There is no limit of Knowledge. No one can say that this much time/this much syllabus is having complete knowledge of Islam. Quran and Ahadith has not specified the limit of knowledge.

Narrated Abu Hurairah .. that Allah's Messenger ~ said, "If anyone of you improves his religion, then his good deeds will be rewarded 10 times to 700 times for each good deed and a bad deed will be recorded as it is." (Bukhari)

## **CONCLUSION**

**All these Ayats Ahadith are clearly telling.**

**1. Dawah duty is for all Muslims.**

**2. It is duty of all followers of Prophet not only for Scholars/Alim**

**3 But always with the word of caution that not exceeding the limit of his knowledge and Ability.**

**4. It will revive the Imaan of Dae and will benefit, one who is giving dawah. This benefit is for all muslims.**

**5. It is also one of the four requirement to be fulfilled so he could be saved from loss as said in SURAH WAL ASR.**

**CASE OF TABLEEGHI JAMMAT IN CONTEXT OF DAWAH AND KNOWLEDGE**

**CONCLUSION**

1. **TABLIGHI JAMAAT** emphasize that Dawat is foremost for **Daee**, specially when we are lagging in Emaan and Amal e saliha by ourselves. It always stresses that Dawat is for the strengthening of daee. Correction of others by giving dawah is an accessory objective.

2. **Their call is simple**

Have faith on Allah ,He is the only doer, No one else has any power

Success is in the path of hazrat Muhammad Sallallahu Alaihi Wasallam and there is no other way to be followed.

Reminder for Amaal e Sleha the foremost is Slat. etc

**For this reminder all Muslim can remind himself and all other Muslims. That's why Tabligh Elders of Nizamuddin call all muslims to Do this work.**

3. They always **STRESS** that the participants who are non alim/not an scholar are to speak within 6 qualities, ( IMAN, SALAT, ILM O ZIKR. IKRAM E MUSLIM, IKHLAS E NIYAT, DAWAT E ILLALLAH) **which they learn in ta'leem, and the 6-quality discussion.**

4. So the participants who are not Alim/Scholar are not speak of whatever they wish. If someone does like this it is fault on his part and Tabligh elders always prohibit it.

For MASAEL/Jurisprudence and other detail issue **THEY** exhort people to refer to Ulama e Haqq (to learn)

**MAY ALLAH HELP US IN understanding and practicing deen.**

(BELOW two passages starting from **Importance of seeking knowledge** are from Fatawa of Fazilatus Sheikh Mufti Ibraheem Desai Damat Barkatuhum of [www.askimam.com](http://www.askimam.com). JAZAKALLH FOR SHEIKH AND HIS TEAM)

### **Importance of seeking knowledge**

We accept the fact that it is important to seek knowledge, and certain aspects of Deen are such that it is compulsory for each and every Muslim to know them. There are millions of Muslims in the world. It is not practically possible that all these Muslims join Darul Ulooms and madrasas or sit in the masjid and acquire knowledge, as is the custom in , etc. All the Muslims in the world will not be prepared to do this, nor can the Darul Ulooms and madrasas accommodate such a big body of students. Therefore, a different mechanism had to be adopted.

It was observed that only the minority that were in Darul Ulooms and madrasas were acquiring knowledge, and the vast majority was too engrossed in worldly activities, resulting in the ignorance of even the basic principles of Deen. Therefore, a method was

engineered where the Muslims were requested to take out some time from their daily engagements and come to the masjid. Here they were reminded about Allah Ta'ala and how ignorant they were of the teachings of Islam. This led them to spending more time in the path of Allah and eventually they were educated with the basic teachings of Islam. It is apparent today that anyone who spends atleast 40 days in the path of Allah is acquainted with the basic rulings of salat, wudu, etc. and also learns to recite those suras of the Quran that are read frequently in salat. Moreover, the work of Tabligh has created awareness for the lack of knowledge in Muslims in the past few years, resulting in more students joining madrasas and the opening up of more Darul Ulooms and madrasas.

Therefore, we concur with the Shaykh's advice on educating the Muslim masses with the teachings of Islam; but it wouldn't have been practical to expect all the Muslims to disengage themselves from their worldly activities and be engrossed in acquiring knowledge. Rather, a practical method had to be adopted, which the Tabligh Jama'at succeeded in accomplishing. However, we do not deny the fact many of the brothers fail to adhere to the set of rules given to them by the seniors of Tabligh Jama'at, and do not attain the full benefit they would have otherwise attained.

### **The position of knowledge in Tabligh Jama'at**

Tabligh Jam'at does not discourage people from acquiring knowledge, but rather it acts as an encouragement for people to go seek knowledge. The teachings of Tabligh Jama'at are based on "six points", the third point of which is "ilm (knowledge) and zikr (remembrance of Allah Ta'ala)". When the brothers who go out in

the path of Allah, the virtues of knowledge are read to them and they are encouraged to go to the scholars of Deen to acquire knowledge of the rulings of Islam. The students and teachers of schools and madrasas are discouraged to disrupt their studies for the work of da'wa, but they are inspired to give their free time for this work. There are extremists that give preference to da'wa over knowledge, but this is totally against the teachings of the seniors of Tabligh Jama'at.

## CHAPTER 11

- Tablighi jamaat Workers at Ground and knowledge Issue
- Tabligh a mass movement People Range from Muhaddith to illeterate person.
- Illeterate Person will learn although name Tabligh is confusing.
  - Maulana Ilyas Rahimullah Wanted Alim and Hafiz in each Jamaat
- Request and call to Ulema/scholars/knowledgeable people for co operating with Tablighi jamaat



## **Tablighi jamaat Workers at Ground and knowlege**

Assalam O Alaikum Wa Rahmatullahi Wa Barakatuhu,  
Bismillahir Rahmanirraheem

### **Issue of Knowledge of Tablighi Worker**

**Tablighi Jamaat is a mass movement involving different strata of the society through the process of collective consciousness.**

It is widely reflected with respect to Wordly Position and with respect to Knowledge of deen also.

1. In Tabligh you will find people of all section of Society on all parameters on economic front ranging from street hawkers, Labourers to doctors,engineers, big businessman and Person like Dr. Zakir Hussain Former President of India and celebrities like Saeed Anwar and Inzamul Haq and Juned Jamshed.etc..

2. **On knowledge front also you will find two extremes....**on one front Muhaddith and hadith scholar like Maulana Yusuf Rahimullah and You may also find illeterate person who cannot

read Quran Pak .....that creates a confusion.....  
What Tabligh he will do?????????.....  
Cool down brother/sister .....  
Dont confuse with the name Tabligh.  
Tabligh is multifaceted work.....

.The illeterate person will learn reading Quran Pak in Jamaat and he has come for his own Islah and Learning.....

From own experience I would like to say that Patience is required to teach a man of 40-50-60 years which is starting Alif..Baa.... Once I was in such Jamaat where one 45 years illeterate fellow was.....In three days after much effort of my friend who was a doctor and ENT specialist the 45 years old man hardly could read Kalima and Half of Surah Fatiha.....Once I was with Jamaat of *NAATS/Bakkho* (A largely muslim tribe that is khanabadosh keeps on moving their whole life) .....

**So if you take these fellow as representative of Tablighi Jamaat .....**

**it will be like a blind man touching one part of an Elephant and describing it.....**

**The Other face of the coin.....**

**Let alone the case of thousand and lakhs of ulemae karam involved in the Dawah work....I am discussing about Non**

## **Alims.....**

In my Student life at Aligarh Muslim University (AMU) our Hostel Zimmedar was an Engineer...He started all islamic knowledge after coming in Tabligh.....then he learnt Urdu and Tafseer and Islamic books...Amazing his level of Knowledge was....That time computer was not Popular so not the Soft copy of books.....When he left the hostel his islamic books was in big cartoon.....

**There are thousands and lakhs of these sort examples.....**

(I am giving one example because for understanding one is enough and those who are not ready to understand for them thousands example are of no use.....).

**Dr Sanaullah Khan Sb** former Prfessor of Statistics Aligarh Muslim University who started the work of Dawah in France..... He learned Arabic and now at times translate Hayatus Sahba into Urdu in weekly Shabguzari at Aligarh.... He stated memorizing Quran daily one or two Ayats and by the grace of Allah have become full Hafiz e Quran..... All these after coming to the effort of Tabligh.....

**Tabligh work is a mass movement and People of different level of knowledge, having different level of opportunities and zeal for knowledge are there .....**

**so any blanket statement about knowledge of people associated with Tabligh is like a blind man touching and describing an elephant according to part he touched.....**

**A REAL LIFE EXAMPLE AND EYE OPENOR FOR ALL MUSLIMS.....**

By the grace of Allah this year I was in Haj and we stayed near Sindhi masjid MISFALAH (DR) at Ibraheem khaleel road.

There was a semi government local foundation of Saudi Arab .They used to come in sindhi masjid after ASAR and after fajir to teach TAJWEED among Hajis.4-5 teachers used to come. Similar foundation ustad used to go to Hiram also.

They used to maintain a register also with name and nationality. From the first day I attended there classes and on their order I made announcement in the sindhi mosque in urdu requesting the HAJIS about importance of tajweed and to attend this tajweed class after fazar and after Asar.

**What I observed there is the answer of your discussion at the same time question for all muslims.**(I know that I have to face Allah so inshaallah there will not be any exaggeration in putting the facts there.)

1. Very few people took any interest in learning Tajweed that too for free. There time was also relatively free.
2. There were only some 10-15 brothers who regularly attended and completed some 15 surats.
3. By the grace of Allah My Tajweed was best among all. They asked me How you TAJweed got corrected.I frankly told them that I used to go in Tableeghi Jamaat and there only I learned tajweed.
4. When I became open others also told that they used to go in Tabligh.Nearly 75% of all participants were connected with blessed work of dawah and tableegh.

5. There was a 60 yrs old man from Bangladesh who has gone for four month and was active worker but his Tajweed was very poor. Some other brothers were also there that has gone in jamaat but there Tajweed was not correct.
6. Finally I requested them to run their programme in Indian subcontinent also.

## Some other observation

I started going in Jamaat from student days at Aligarh Muslim University. When we used to go in jamaat at least 3-4 person whose tajweed are correct used to be there. So correction of Tajweed of others was very easy. After Aligarhat other places when I went in jamaat ,Situation was not very smooth, In many jamaat getting even 2 brothers whose tajweed is correct at times become difficult.

So obviously if anybody goes in jamaat in this situation his correctness effort will be jeopardized, and he will not return with the level that brothers are expecting from them.

**Maulana Ilyas was of the view that in every jamaath there should be an Hafiz and Alim. But how to get it is a big question. Number of jamaat /brothers willing to go far exceed than the knoelagable person willing to go in jamaat. If you go markaz nizamuddin there they always remain busy in searching the proper ameer and at times even if they**

understand that you are not fully suitable but they have no other option to make you.

So it is not the fault of Tableeghi jamaat system lather fault on the part of muslim ummah/Knowledgeable people among Muslims.We all are equally responsible, even if we are not ready to accept it.

### **POSSIBLE SOLUTION**

1.Dont send jamaat if an Alim/Hafiz/scholar is not available.

Tableegh objective is broad and multifaceted and knowledge is one of the aspect of deen so stopping someone is not a good option.

2.Knowledgeable people and Ulemas should go in the path of Allah and to teach the people who are less knowlagable.

This solution is viable one and all muslim should co operate with the work of Tablighi Jamaat. So my first request is for brothers who are part of the discussion and at the same time for all muslims specially those who are scholars/Alims /knowledgeable Persons to co operate and assist the Tablighi Jamaat.

May Allah give us taufeeq to understand this blessed effort of dawah and to take active part in it and protect dawah from my malfunction and misconduct that possibly gives the effort of dawah a a bad name.

JAZAKALLH

JAZAKALLAHU KHAIR

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**918**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ , وَالْعَاقِبَةُ لِلْمُتَّقِينَ , وَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ,  
وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ مُحَمَّدٍ سَيِّدِ بَنِي آدَمَ أَجْمَعِينَ  
. وَآلِهِ الطَّاهِرِينَ , وَصَحَابَتِهِ , وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ .

**In the name of Allah, Most Gracious, Most Merciful**

All praises to Allah the Sustainer of the worlds, and grace, honour and salutations on the Chief of Apostles and Seal of Prophets, Our beloved Hazrat Muhammad Sallallahu Alaihi Wasallam, his family, companions and those who followed him in an excellent fashion and invited mankind towards Allah, till the Day of Resurrection.



**PARADISE FOR ALL MANKIND.**This was the Motto of Prophet Muhammad Sallallahu Alaihu wasallam. He even cried at the death of a Jew. We are his ummati Our concern should be same. To start simultaneously from ourself, family,locality,country to whole mankind till the day of Judgment. Dawah is very effective tool for our correction also.Our success for life here and Hereafter **THE LIFE AFTER DEATH** is in obeying commands of Allah and following Path of Hazrat Muhammad sallallahu Alahi Wasallam

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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